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# Christian Science

What it is, and  
Whence it comes.

By Rev. E. W. MOORE, M.A.,

*Incumbent of Emmanuel Church, Wimbledon.*

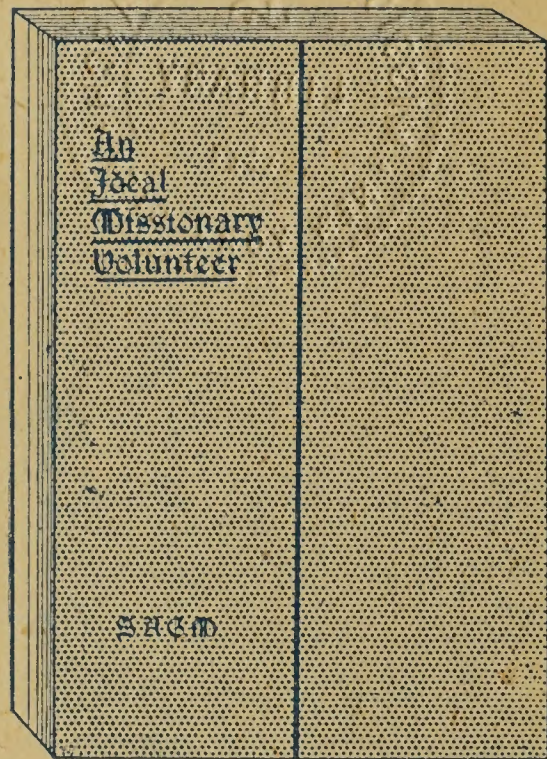
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## Foreword to New Edition of "Christian Science."

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### CHRISTIAN SCIENCE AND WAR.

**T**HE latest practical test to which the doctrine and practice of Christian Science have been subjected is the fiery ordeal of War. "Blood, pain and death," Christian Science informs us, "are illusions of mortal mind." We are "not to think of death, we are to deny pain." How then are the scenes of horror enacted on every "stricken field" in Northern France or desolate Belgium to be accounted for? Are these cruel facts to be ignored as illusions? Are the millions of the human race, locked at this hour in mortal combat, waging an imaginary conflict? Is there no reality in their wounds, their agonies, their self-sacrifice? Are these brave defenders of their country and their homes fictitious heroes? Are they deceiving themselves and us? To ask such questions would seem enough to raise a doubt as to the enquirer's sanity, and yet it is upon this foundation of sand that the whole structure of Christian Science is built. It is in the hope that to a still wider constituency these pages may be of service in warning the unwary to avoid the quicksands and build upon the Rock, that they are once more committed to the kind consideration of the reader.





**“ Christian Science—  
What it is, and  
Whence it comes.”**

By Rev. E. W. Moore, M.A.

*“Oppositions of Science, falsely so-called” (1 Tim. vi. 20).*

**G**UARD the deposit,” the deposit of sacred truth : the faith *once for all* delivered to the saints (Jude, 3rd ver.) so the Revised Version puts it (1 Tim. vi. 20. R.V.). Stand to your guns, and, we may add, don’t despise your enemy. More battles have been lost in that way than in any other. The Intelligence Department of the Christian Church, it seems to me, sorely needs overhauling. What are we about that we are not more awake to the perils that beset us?

“I believe that the new religion will conquer the half of Christendom in a hundred years.” The prediction is not mine, and I do not share the conviction of the writer. But the fact that a keen observer like the American humourist who uttered it, could cast such a horoscope for the system known as Christian Science, at least shows that it is time for us to examine its pretensions.

Imported from America, that great unfinished land of our kinsmen across the sea, where bizarre beliefs spring up almost unchallenged and mushroom movements find a congenial soil, Christian Science has established itself in London, and is spreading (though not with any great rapidity) in the provinces. Its head-quarters, its Mother Church, is in Boston, U.S.A. According to a recent statement in the *Times* there are no less than 480 affiliated Churches in the United States, besides 170 other places where services are held, though no Churches are established.

It would, however, be a mistake to suppose that Christian Science originated in America. Its source is far more ancient. It is a product, not of the new world, but the old. Pandita Ramabai, whose work among the suffering widows of India is well known, has something to tell us of its origin. She writes :—“In America I have become more than ever impressed with the words of Solomon, ‘There is no new thing under the sun’ (Eccles. i. 9). I am surprised and shocked to find that ancient philosophies are



making their appearance in the United States under the guise of Christian names. It is sad to one acquainted with the results of heathen philosophy and superstition to see educated people, who enjoy all the privileges of a Christian civilization, deceived by the glamour of a new name. On my arrival in New York I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognized the pagan philosophy taught among my people for two thousand years—as I was born and educated in the philosophy, having taken my degree of Pandita in it, I am acquainted with both its literature and its influence upon my people and I want to witness to its degradation. It has ruined millions of lives and caused immeasurable suffering in my land, for it is based on selfishness and knows no sympathy.”\*

We have not space to continue the lengthened extract from which this quotation is taken. We will, however, from the same pamphlet, give one illustration reported from America, of the heartless cruelty to which the Pandita refers. “A lad was taken seriously ill and suffering excruciating pain. His so-called Chris-

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\* See Bible Truth Library, Sept. 1900, Vol. I., No. 9. “Christian Science Falsely So-called,” by A. C. Morrow, Pickett Publishing Co., 307, W. Jefferson St., Louisville, Ky., U.S.A.

tian Science mother made him deny the pain and would do nothing to relieve him, but left him to suffer. His screams brought the neighbours, who were angrily refused admittance. Then came the authorities with a physician. The boy pointing to his mother said : 'She don't care how much I suffer, she would let me die.' Hot applications were ordered and some simple remedy administered and the boy was soon quietly sleeping and recovered. The physician said he would doubtless have died had he been left to the cruel indifference of the believer in the non-existence of pain " (A. C. Morrow, p. 53). It is difficult to restrain a feeling of indignation that such a system as this, silencing as it does even the working of natural affection, should be suffered to raise its head among us.

To attempt to deal with it in the narrow limits assigned to me is no easy task. Christian Science is a complex and complicated system, it is, in fact, an inextricable tangle of divers systems. It has a metaphysical side, a therapeutic side, and a theological side,\* and, I must add, to blaze a clear track through the jungle of contradictions which it contains and which are crowded into the pages of the bewildering treatise entitled "Science and Health,"†

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\* See "*What is Christian Science?*" by P. C. Wolcott (Partridge).

† "The quotations in this booklet are from the 132nd edition of "*Science and Health.*"



which is the text book of the cult, would task the energies of the most experienced literary backwoodsman, theological or otherwise, that ever wielded a pen. However, the attempt must be made.

For the sake of clearness I shall begin by calling attention to

### I.—THE TRUE NATURE OF ITS CLAIMS.

I have said that in this system there is a blending of metaphysics, mental healing, and theology, but of these it should be clearly understood its theology is the most important. Mistakes, it seems to me, have been made by writers on this subject through regarding Christian Science as merely another of the numerous quack systems and faddist practices that arise from time to time for the treatment of disease. There is no question that Christian Science has been successful in the treatment of many cases of disease, and to its success in that treatment it owes much of its fascination and power, but at the same time there can be no greater mistake than to imagine that Christian Science is merely a system of therapeutics.

Mrs. Eddy, the foundress of the sect, poses not as a philanthropist, nor as a physician, nor as a philosopher, but before all and above all, as "a prophetess." She has the audacity to place at the head of the opening chapter of her treatise the words :—"I certify you brethren that the gospel which was preached of me



was not after man, for I neither received it of man neither was I taught it but by the revelation of Jesus Christ. PAUL.”\* She is careful, however, although ascribing the words to St. Paul, not to give the Scripture reference (Galatians i. 11, 12). Had she done so, her disciples might have read another text in the same chapter. “*Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,*” (verse 8), a warning which might perhaps have a little shaken their confidence in Mrs. Eddy’s new revelation.

As this point, the source whence Mrs. Eddy’s teaching is derived, is of the first importance, we will give her own account of it. She writes :—“It was not myself but the divine power of truth and love infinitely above me which dictated ‘Science and Health with the Key to the Scriptures.’ I should blush to write of this book as I have were it of human origin, and I, apart from God, its author, but as I was only a scribe echoing the harmonies of Heaven in divine metaphysics, I cannot be supermodest in my estimate of the Christian Science text book.”†

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\* “S. & H.” page 1.

† “Christian Science Journal,” January, 1901.

Again she writes :—" I was a scribe under orders, and who " can refrain from transcribing what God indites ?"\*

It is a little staggering to be informed that the Christian Church has been left without guidance as to the true interpretation of the Scriptures for nineteen centuries until, in the year 1867, Mrs. Eddy should be raised up to enlighten it : but that I am not exaggerating her claims may be further seen by the following extract from a lecture specially reported in an American paper (*The Washington News Letter*, Dec. 14, 1898) now before me, by Rev. Dr. Tomkins, a Christian Science lecturer and ex-Baptist Minister. He writes : " We consciously declare that ' Science and Health with Key to the Scriptures ' was foretold *as well as its author*, Mary Baker Eddy, in Revelation, chap. x. She is the ' mighty angel ' (*sic*) or God's highest thought to this age (ver. 1), giving us the spiritual interpretation of the Bible in the little book *open* " (ver. 2).

After this we are prepared to endorse another comment of the author already quoted, viz : " The absurdity which men and women will not swallow has not been invented yet."

Mr. Lyman Powell, whose book entitled " Christian Science, the Faith and its Founder " (G. P. Putnam & Sons, 1907), will

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\* " Miscellaneous Writings," page 311.



repay careful reading, thus describes Mrs. Eddy's pretensions :—

“ In an illustrated book, called ‘ Christ and Christmas,’ published by her in 1894, her parallelisms reach the climax of audacity. One picture represents Christ with a halo round His Head, raising the dead from a modern coffin. Another represents a woman with a halo round her head, raising the sick from a bed. In a third picture the two are brought together, and there is a halo round each head. Jesus, seated on a stone, holds the woman’s right hand, while in her left she bears a scroll on which the words, ‘ Christian Science,’ appear. The identity of the woman is not stated—why should it be? The very arrangement of the hair suggests it ” (pages 153-4).

I may add that since the first edition of this booklet was issued a well-known London physician sends me the following :—  
“ A Christian Science healer; therefore not a novice, asked one of the teachers how it was that she could only succeed with some cases of disease, there being others of a more serious character that she could not deal with successfully; the answer was, You have not yet made *a full surrender*: and on asking what that meant she was told she would have to make a full surrender to Mrs. Eddy, and on asking further explanation she was informed that Mrs. Eddy was now “ *the manifestation of God upon earth.* ”  
If these are the declarations of Christian Science, it is, I repeat,

time that Christian teachers should examine its credentials and investigate its claims. This I shall now proceed to do by discussing as briefly as possible

## II.—THE REASONS FOR ITS REJECTION.

The first reason I should give is that *Christian Science denies every article of the Christian faith*. It claims the title of "Christian," but I propose to show from its own statements that it is anti-Christian in every respect. As rapidly as possible let us contrast the teachings of Christianity with those of Christian Science on the great verities most surely believed amongst us.

We will begin where all Christian doctrine must begin, with

### THE BEING OF GOD.

What saith the Scripture? "He that cometh to God must believe that HE IS" (Hebrews xi. 6). That is that He is no impersonal force that makes for righteousness, but that He lives, He hears, He answers prayer. Again, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. i. 8).

What does Christian Science tell us on this most solemn



subject? "God," says Mrs. Eddy, "is Divine Principle."\* Again: "God is impersonal Being."† Again: "God is life, truth and love."‡ That is, she affirms God to be an abstraction. Yet on another page we find "God is personal in its (*sic*) scientific sense."§ How an abstraction can become a person in its scientific sense, I confess, passes my understanding.

But let us hear Mrs. Eddy again—"The idolatry which followed the material mythology is seen in the Phœnician worship of Baal, in the Moloch of the Ammonites, in the Hindoo Vishnu, etc. It is found amongst the Israelites also, who constantly went after strange Gods. They called the Supreme Being by the national name of Jehovah. . . . ¶ Did the Divine and infinite principle become a finite deity that he should now be called Jehovah?" Again, "the Jewish Tribal Jehovah was a man-projected God, liable to wrath, repentance and human changeableness. The Christian Science God is universal, eternal, divine. Love."\*\*

Once more in the parody, for it is nothing else, of the Lord's Prayer, which is used in Christian Science Churches, God is

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\* "S. & H." page 461.

† "S. & H." page 226.

¶ "S. & H." page 517.

‡ "S. & H." page 617.

§ "S. & H." page 322.

\*\* "S. & H." page 34.

addressed as follows : " Our Father and Mother God, all harmonious." Does Scripture reveal to us a Father and Mother God? I leave these blasphemies to speak for themselves, except to point out that for the Trinity of Persons Mrs. Eddy substitutes " a diabolical duality." Who the Mother God is we are left to infer for ourselves. Perhaps in the near future, Mrs. Eddy's followers will have more to tell us on this point. From the Being of God we pass to

#### THE DOCTRINE OF MAN.

What is man? We may sum up the Scriptural answer in the sentence, " God hath made man upright ; but they have sought out many inventions " (Eccles. vii. 29). But Mrs. Eddy has a very different story to tell. " Man," she says, " is unfallen and eternal."\* In fact, her doctrine of man throws light on her doctrine of God. " God," she says, " is Supreme Being, the only life substance and soul, the only intelligence of the universe, *including man.*"† That is to say, in her view man as such is already a part of God. " God and man, principle and idea, are inseparable, harmonious, and eternal."‡ In fact, she goes so far as to say that God without man would be a nonentity.§ " Man,"

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\* " S. & H." page 472.

† " S. & H." page 232.

‡ " S. & H." page 225.

§ " S. & H." page 199.



she informs us, "manifests God as a window-pane does the light."\* Similar teaching is found in Mental Science, which Christian Science professes to repudiate. Thus Mr. Trine writes : "In essence the life of God and the life of man are identically the same and they are one, they differ not in essence or quality, they differ in degree." "To search for the origin of man," writes Mrs. Eddy, "is like enquiring into the origin of God Himself, the self-existent and eternal."

"I sometimes," writes Mr. Trine, "hear a person say, 'I do not see any good in him.' No, then you are no seer, look deeper and you will find a very God in every human soul." Hear that, ye Cains, and Herods, and Jezebels, and Judases, and Neros old and new, what a mistake to blacken your characters and slander your memories. Mental Science and Christian Science have a gospel for you, they teach that God has been in you after all.

Let me in passing point out that this is an illustration of a fallacy which pervades all Christian Science writings. Everyone will admit that in good and bad alike life is sustained by God, for "in Him we live and move and have our being." The doctrine of "The Divine immanence," the truth that it is God who gives to all men life and breath and all things is nothing new ; it is held by

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\* "S. & H." Index, page 631.

all Christians. But in this Christian Science system no distinction is made between the life of God in nature and the life of God in grace, and because God is the author of the natural life of man it is argued that man already possesses the very life of God Himself, in its holiness and truth.

In the meanwhile observe Mrs. Eddy's statement, "The great spiritual fact must be brought out that man is not that he *shall be* perfect and immortal." Again, "Man is indestructible and eternal, hence no breakage or dislocation can really occur." But still, with a touching concession to the weakness of the young disciple, Mrs. Eddy adds, "Until the advancing age admits the efficacy and supremacy of mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction!" A piece of considerateness for which I doubt not many a damaged scientist has felt profoundly grateful.

Before passing from this most important subject of the relation of man to God, a word should be said as to the place which

#### PRAYER

holds in Mrs. Eddy's system. We know it is of essential importance in Christianity. St. Paul's words, "Pray without ceasing," are enough to assure us of that, but, it follows from Mrs.

Eddy's heresy, as to the essential oneness of God and man, that prayer is unnecessary. "Prayer," she says, "to a personal God is a hindrance"\* "God," she informs us, "is not influenced by man."†

"The habit," she writes, "of pleading with a divine mind as one pleads with a human being, perpetuates belief in God as humanly circumscribed, an error which impedes spiritual growth."‡

I, myself, have heard a Christian Science lecturer, in London, affirm that prayer was the realisation of real being, that it brought out the unity which already exists between God and man, and that the idea found in the Bible in earlier times that definite answers were given to personal prayers, in cases of healing, for instance, was altogether a mistake. "As if," said the lecturer, "the wheels of the universe could pause at a human cry." How diametrically opposed this teaching is to that of the New Testament, no student of Scripture needs to be reminded.

From the subject of Prayer we pass to the

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\* "S. & H." Index, page 647.

† "S. & H.," page 313.

‡ "S. & H.," page 308.



## TEACHING ON SIN

What is sin? For the sake of brevity I cite but a few passages all from the New Testament. Here is the black catalogue.

Ἄδικία. Unrighteousness, 2 Peter ii. 13.

Ἀγνῶμα. Error through ignorance, Hebrews ix. 7.

Ἀνομία. Lawlessness, 1 John iii. 4.

Ἀπείθεια. Obstinacy, Romans xi. 32.

Ἀσέβεια. Ungodliness, 2 Tim. ii. 16.

Ἀμάρτημα. Missing the mark, in individual act, 1 Cor. vi. 18.

Ἀμαρτία. Missing the mark, the general term used for sin,  
John i. 29.

Ἡττημα. Defeat in conflict, 1 Cor. vi. 7.

Κακία. Malice, Romans i. 29.

Μολυσμός. Defilement, 2 Cor. vii. 1.

Ὁείλημα. Debt, Matt. vi. 12.

Παράβασις. Transgression, Romans ii.

Παρακοή. Disobedience, Hebrews ii. 2.

Sin in Scripture, that is, in the sight of God, is all this and much more besides. But what is it in the estimation of Christian Science? We quote again from "Science and Health."

Question—"Is there no sin?"

Answer—"All reality is in God and His creation. As creation is harmonious and eternal, that which He created was good and He made all that was made, therefore the only reality of sin, sickness, and death was the awful fact that unrealities seem real to the human principle until God strips off their disguise."\*

Again, "All that Mind is, or hath made, is good, and He made all: hence *there is no evil.*" Let this teaching be noted, for it subverts the very foundations of morality. It destroys the distinction between right and wrong.

If a thief picks your pocket he has done no wrong, for sin is an illusion. The whole administration of justice, from the policeman who arrests the thief to the Judge who passes sentence upon him, is unnecessary, it is dealing with illusions. What are we to say of a system that deliberately ignores the discord in the Divine harmony which has been caused by the Fall, and in the face of all the miseries of this miserable world has the audacity to affirm that they do not really exist, and that sin is a fallacy invented by what Mrs. Eddy is pleased to term "our mortal mind."

Professor Barrett, F.R.S., writing on this subject in the *Church of Ireland Gazette*, on June 12th, 1903, truly remarks,

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\* "S. & H.," page 468.

“The profound mystery of evil, its existence in conjunction with the omnipotence and love of God, the wide and dark stream of suffering which runs through all conscious life—these age-long problems are not to be met and explained away by Mrs. Eddy’s *Science and Health, or Key to the Scriptures*. To deny by tiresome iteration the existence of suffering and of sin is a miserable mockery to those who have felt their terrible reality. We do not become holy by believing in the unreality of wrong-doing, nor can we win peace and joy by a metaphysical argument. And yet of this parody of redemption Mrs. Eddy writes as if it were a higher gospel, for she says, ‘To the ancient worthies and to Jesus Christ. God certainly revealed Christian Science—its spirit if not the absolute letter.’ It might with far greater truth be said that Christian Science is specifically condemned in the New Testament.”

### SICKNESS,

sooner or later, assails us all. What has Mrs. Eddy to say of it? “Man,” she writes, “is never sick, for mind is not sick, and matter cannot be.” “Man is incapable of sin, sickness, and death.”\* Does God ever send sickness? “Never,” answers

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\* “S. & H.,” page 471.



Christian Science, to say so is to countenance "a delusion arising out of mortal belief." But what saith the Scripture? "The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning" (Deut. xxviii. 22). Turn to Job xxxiii. 14 to 30, and see how God uses sickness as an instrument of correction with men. Read the judgment of God upon Herod—Acts. xii. 23—"immediately the angel of the Lord smote him and he was eaten of worms." "Sickness," says Mrs. Eddy, "is a dream, from which the patient must be awaked." If so, why did not St. Paul awake Trophimus from his dream instead of leaving him at Miletus sick? (2 Tim. iv. 20).

"Decrepitude," we are informed, "is not a law or necessity of nature, but an illusion which can be avoided."\*

The question inevitably arises, why is it that Mrs. Eddy herself was unable to avoid it? And the same awkward criticism occurs when the solemn subject of

#### DEATH

comes before us. "It is appointed unto men once to die" (Hebrews ix. 27). "The wages of sin is death" (Rom. vi. 23), but what says Mrs. Eddy. "Death is but a mortal illusion. The dream of death is to be mastered by mind, nothing that lives ever

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\* "S. & H.," page 141.

dies." Herein, as in other respects, Christian Science and Spiritualism agree. "It is about time," writes a Spiritist, "we broke ourselves of the absurd habit of dying. Our ancestors could not help it. They knew no better; We do, or ought to."

We turn to an all-important doctrine,

### THE PERSON OF CHRIST.

In Christianity, as we all know, or ought to know, the person of Christ is fundamental. Christianity is Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). What then has Christian Science to say of the Person of our Lord. Is He very man? For answer we get an absolutely unintelligible reply as to the Incarnation. "The Holy Ghost overshadowed the pure sense of the Virgin Mother with the full recognition that Being is Spirit. The Christ dwelt for ever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly, developed in infant form." (!)\* Whatever this may mean, it certainly does not mean that Christ was truly man, for Mrs. Eddy says elsewhere "Wearing in part a human form, that is, *as it seemed to mortal view*, being conceived by a human Mother, Jesus was the mediator between spirit and flesh and between truth and error."†

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\* "S. & H.," page 334.

† "S. & H.," page 211.

I may observe in passing that "Christian Science" is nothing else than a recrudescence of the old Gnostic heresies that have afflicted the Church of Christ from the earliest days of its history. This last statement regarding our Lord is an illustration of the old heresy of Docetism. Again a semi-Gnostic distinction is drawn between Christ and the man Jesus. This statement of our Lord as "the man Jesus" reminds us of the old heresy of Cerinthus, who taught, that "at the Baptism of Jesus, the Christ descended upon Him in the form of a Dove, but towards the end of His ministry, the Christ departed again from Jesus, and Jesus suffered and rose from the dead, while Christ remained impassible."

Those who wish to study the subject at greater length should consult the late Dean Mansel's volume, "Gnostic Heresies." There it will be found that these modern developments have their root in the old errors, which have infested the Church from the beginning. There is nothing new under the sun.

But to quote Mrs. Eddy again, Christ is declared to be "the Divinity of the man Jesus." "The Divine Principle, the godliness which animated Him." And, to show the utter confusion in which she loses herself, we find on another page the statement, "Our Heavenly Father, the divinely intelligent Principle of Jesu's demonstration,"\* so that according to Mrs. Eddy "Our Heavenly

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\* "S. & H.," page 345.



Father" and "Christ" are interchangeable terms, and neither term indicates personality. THROUGHOUT THE BOOK THERE IS A CAREFUL AVOIDANCE OF ANY RECOGNITION OF THE ETERNAL WORD AS A DISTINCT PERSON IN THE GODHEAD (Jno. i. 1). From the person of Christ we pass to

#### THE ATONEMENT.

What has Christian Science to tell us about it? "The time is not far distant," writes Mrs. Eddy, "when the ordinary theological views of the Atonement will undergo a great change." No doubt if Mrs. Eddy's views are to be accepted, this will be so, for she informs us, and here is Docetism again, that our Lord "did not really die at all, but only gave His human life into His enemies' hands in appearance and belief," and further on she favours us with the amazing statement that "The Atonement is the exemplification of man's unity with God."!\* The idea of Christ giving His life as a ransom for many, of being "made sin for us though He knew no sin," is altogether foreign to Mrs. Eddy's theology, and no wonder, for if we are to believe her, there is no sin to be atoned for and no need for a ransom to be paid. Yet, with an extraordinary inconsistency, she says, "That the Atonement requires constant immolation on the sinner's part."†

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\* "S. & H.," page 323.

† "S. & H.," page 328.

And that "one sacrifice, however great, is insufficient to pay the debt of sin." Further, "That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made."\* It is only necessary to quote a single text of Scripture to prove the falsehood of these statements. "By one offering He hath perfected for ever them that are sanctified" (Hebrews x. 14).

### THE RESURRECTION

offers some difficulties to the Christian Science maxim, that matter is nothing but "a moral belief," inasmuch as our Lord invites His disciples to "handle" Him "and see" that His sacred body is real, "for a spirit has not flesh and bones as ye see Me have" (Luke xxiv. 30). But Mrs. Eddy informs us that it was "to accommodate Himself to immature ideas of spiritual power—for spirituality was possessed only in a limited degree even by His disciples—that Jesus called the body, which by this power He raised from the grave, 'flesh and bones.'" However, in Mrs. Eddy's view there was no Resurrection at all, for she is good enough to tell us that though "His disciples believed Him dead, He was hidden in the sepulchre alive, demonstrating within the narrow tomb the power of spirit to destroy the human material sense."†

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\*"S. & H.," page 328.

† "S. & H.," page 349.

## THE ASCENSION

is described "as His exaltation through mind, (!) His final demonstration which closed His earthly record when the material senses knew Him no more." Mrs. Eddy's final blasphemy, however, is directed against the Holy Spirit.

## PENTECOST.

The descent of the Holy Ghost, she dares to say, "is *that influx of Divine Science* which so illuminated the Pentecostal Day, and is now repeating its ancient history." (!)\*

I pause at this point to ask whether a system which denies the very foundations of the Faith, which denies the personality of God, which obscures the Divine person of Christ, which denies the reality of His atonement, which denies the reality of sin for which He died, denies the truth of the Resurrection, which blasphemes the Holy Ghost, has any right to the title of "Christian," which it so presumptuously usurps. Let it call itself what it will, but let it not venture to flaunt its errors under the banner of the Cross.

My second reason for rejecting Christian Science is that *its metaphysical conclusions are fallacious and misleading*. I thoroughly agree with a recent Reviewer that "if Christian Science

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\* "S. & H.," page 348.



be dependent on the dialectics contained in the inspired (?) book of the foundress the fit place for the discussion of its metaphysical principles would be, not in the pages of a Review, but within the walls of a Lunatic Asylum" (*Fortnightly Review*, Dec., 1902).

What are we to say to statements like these? "The metaphysics of Christian Science, like the rules of mathematics, prove the rule by inversion, *e.g.*, there is no truth in pain, no pain in truth—no mind in matter, no matter in mind—no nerves in intelligence, no intelligence in nerves—no good in matter, and no matter in good, etc." Again, "The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously thereafter in its native element. Water is not the natural habitat of humanity."

It lowers one's opinion of the average intelligence of one's fellow-creatures when we find such statements as these accepted, apparently without question, by people who on other subjects do not appear to be bereft of their senses. However, to deal patiently with Mrs. Eddy's reasonings, let us briefly examine the three principal fallacies on which her system depends.

The first and all-important one amounts to this, that *the unity of God excludes the possibility of evil*. To put her four fundamental propositions in her own words :—

“ 1st. God is all in all.

2nd. God is good, good is mind.

3rd. God's Spirit being all, nothing is matter.

4th. Life, God, Omnipotence, Good, deny death, evil, sin,  
disease : disease, sin, evil, death, deny Good,  
Omnipotence, God, Life.”

She informs us that even if read backwards these propositions are the same, and all agree in statement and fact.

For my part I agree with an American author\* who says he is perfectly content that they should be read backwards or forwards as suits the fancy of the reader. Let us proceed to examine them.

The first, as I have already said, is to the effect that the Unity of God excludes the possibility of evil. The problem is this. It is certain that there is but one God and that there is none other but He. It is certain too that God is good, and that He cannot be the author of evil? It is certain also that He is the author of all created things. From whence then comes evil? That is Mrs. Eddy's problem, and I need hardly say it has been the problem of every age. The

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\* Wolcott. “What is Christian Science?”

Manichæan heresy was an attempt to solve it. Manes attempted to blend the faith of Zoroaster with the faith of Christ, and to account for the presence of evil in the world by supposing there were two rival deities, the spirit of good and the spirit of evil, contending for the mastery.

The origin of evil is the problem of problems, but how does Mrs. Eddy propose to solve it? By denying there is any problem to solve. She affirms evil to be non-existent.

But does it follow that because the primal source of being is good and only good, therefore evil cannot exist? By no means. What if the possibility of erring should be inseparable from the idea of a responsible moral agent? God did not make man "a machine warranted not to get out of order." If He had done so neither praise nor blame could have attached to man's actions. He would have been not a man but an automaton. As it was, man was created a free agent; his will was his own, and, alas, when temptation assailed him he fell and dragged humanity with him. But this does not make God the Author of his undoing—God forbid—He permitted the fall. He overruled it. But He never caused it. On the contrary, His lament over His people is, "O Israel, *thou hast destroyed thyself*, but in ME is thy help" (Hosea xiii. 9).

The second fallacy relied on in this system is that *matter is*

*necessarily opposed to mind and that mind cannot produce matter.* "Could spirit," asks Mrs. Eddy, "evolve its opposite matter?" Could it? Let her read the 1st chapter of Genesis for an answer, "The Spirit of God moved upon the face of the waters, and God said, Let the dry land appear." "Matter and Mind," says Mrs. Eddy, "are antagonistic, and both have not place and power." "A conventional firm called 'Matter' and 'Mind' God never formed, and a co-partnership of matter and mind would ignore mind." I answer, why? and a thousand times Why?

So far from this being the case, the very opposite is the truth. Mind expresses itself through matter, it is revealed through matter, it is a question whether it could be revealed without it. "The heavens declare the glory of God and the firmament sheweth His handiwork" (Psalm xix. 1). "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Romans i. 20). It is the same with men. "Thought and will and love must need communicate themselves to others; spirit craves intercourse with spirit; and here again we depend on matter—tongue and ear are material things, words are movements of the air: and printing press and telegraph extend their sway—sculptures, cathedrals, paintings, music are only modes of matter when regarded by



themselves, yet through them the soul of man has given permanence to all the varying phases of his inward and spiritual story, which otherwise would have been fugitive and dumb.”\*

“Mind,” says Mrs. Eddy, “can never ally itself with a substance inferior to itself.” Herein Mrs. Eddy exhibits the profundity of her ignorance of life human and divine, and especially of Divine Love, for what is the incarnation but the union of “dust and Deity.” “The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (St. John i. 14), and that union is indissoluble, for “still in the midst of the throne” the Lamb, Who redeemed us, wears the scars that are the infallible proofs alike of His humanity and His passion.

The third proposition arising out of the other two includes the psychological discovery that Mrs. Eddy claims to have made. The fallacy is this, that *mind being all, matter is an illusion*, and that what prevents our seeing that it is an illusion is a disabling infirmity, *the origin of which by the way she never accounts for*, but which she denominates *mortal mind*. “You say,” writes Mrs. Eddy, “a boil is painful, but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain

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\* “Divine Immanence,” by J. R. Illingworth (p. 10.)

through inflammation and swelling, and you call this belief a boil.”\*

Again, “Your body would suffer no more from tension or wounds than the trunk of a tree that you gash, or an electric wire that you scratch, were it not for mortal mind.” Again, “Food does not affect the real existence of man,” but she is careful to add, “It would be foolish to avoid eating until we gain more goodness and a clearer comprehension of the living God.”

Poison, she informs us, would not hurt us unless we believed that it did. But, says someone, What if you take it by mistake, how then? Does belief cause death in such a case? “Oh yes!” says Mrs. Eddy, “because in such cases but few persons believe the potion swallowed by the patient to be harmless, while the vast majority of mankind, though they know nothing of this particular case, believe the arsenic to be poisonous, and the consequence is, the result is controlled by the majority of opinions outside.”†

Well may Canon Scott Holland write : “To be false to fact is the unpardonable thing in Philosophy, for philosophy is nothing but the interpretation of facts. If it attempts to deny them it pronounces its own doom.”‡

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\* “S. & H.,” page 467. † “S. & H.,” page 70.

‡ (“Truth and Error of Christian Science,” by M. Carta Sturge. Introduction by the Rev. Canon Scott Holland).

There is, however, one exception that Mrs. Eddy makes--though she does not call attention to the fact--in the application of her principles. Her views as to the delusiveness of matter do not apply to money. I suppose she would say, 'Exceptio probat regulam.' The fact that her original charge for a course of twelve lessons to students was 300 dollars per head, and that during seven years by her own accounts she had 4,000 students under instruction, producing an income of 175,000 dollars a year, working out a total sum of £297,500 in seven years, shews that whatever her statements may be, she thinks there is something in matter after all.†

But what are we to say of "mortal mind." What does it mean? No one can tell you, and least of all Mrs. Eddy. She calls it "Sick and sinful humanity," she calls it "flesh opposed to spirit, error opposed to truth," definitions which leave us much where we were before. For my part, I am inclined to agree with Miss M. Carta Sturge, who writes: "It has been well said, that to gain some real, consistent knowledge of '*mortal mind*' is 'like taking a long walk to catch a mist.'" It is stated, for instance, that mortal mind is not an entity, but it is nothing claiming to be

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† "What is Christian Science?" (P. C. Wolcott, page 28), and "A Complete Exposure of Eddyism," by Fred W. Peabody, Member of the Boston Bar.

something, though, how that which is nothing can make a claim, it is difficult to understand. We are told that 'mortal mind causes anxiety, changes order into disorder, cherishes evil, confers power on drugs, creates its God, transfers its fears to other minds,' and so on, so that, as Miss Sturge says, so far from being nothing, it appears to be something that almost amounts to omnipotence. But in the end she writes, "We are drawn to the conclusion that the psychology of 'Christian Science' with regard to mortal mind is unintelligible nonsense."\*

It is time, however, after reviewing the absurdities of the system to enquire briefly into

### III.—THE SECRET OF ITS SUCCESS.

How is it that such a system should have so many adherents?

The first answer without a doubt is, that it is successful because, monstrous as its tenets are, *it contains within it some elements of truth*. Were it not that it has grafted a religious creed upon its system of therapeutics, it might well be left to secure whatever results it could in the province of mental healing. In this particular province it has firmly grasped a great principle, which has always been recognised more or less by doctors, but

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\* "The Truth and Error of Christian Science," by M. Carta Sturge, page 23.



which has not received until lately the attention it deserves. I mean the law that in matters of health, mind must always play a most important part in the recovery of a patient, and that the force of mind has a real influence over the condition of the body. Others have dealt with this aspect of the subject at great length\* and I will only offer two or three remarks. The first is, that as every good physician knows and admits, the healing power of nature itself, the *vis medicatrix*, is often a most important factor in the recovery of a patient, and all that the best physicians can often do is to aid nature in her efforts for self-restoration.

The next point is that in rendering this aid it is of the greatest importance that the mind of the patient himself should co-operate. Everyone knows that to divert the thoughts of an invalid from his maladies is one of the chief ways of promoting a cure. To think of things that are pure, lovely and of good report, is assuredly as necessary for the health of the body as it is for the health of the soul.

Everyone knows that mind does affect matter in the question of bodily health. Persons have been known to die of fear and even of joy. In the presence of some great emergency, the cheek

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\* See "The Unconscious Mind," and "The Force of Mind," by Dr. Schofield, and "The Truth and Error of Christian Science," by M. Carta Sturge.

grows pale, the hands tremble, the heart beats more rapidly, and the whole man is affected by the emotions of the soul.

In many cases of illness the doctor will tell you that the will of the patient is a most important factor in his restoration to health. Dr. Schofield narrates the incident of the recovery from typhoid fever of one of his trained nurses, which was chiefly due to his telling her that if she would not make up her mind to get well, he would visit her no more. She resolved, and from that day her progress to recovery was ensured.

In some cases it is *not the mind of the patient but the mind of another*, whether doctor or friend, that is the all-important factor in the success of the cure. I can vouch for the truth of the following story told me by a personal friend, himself a doctor and a friend of the physician to whom the story refers. This physician, a country doctor, had a great reputation for curing ague, so much so, that patients came to him for treatment from far and near. My informant had one day the curiosity to question him on the subject. "What do you prescribe for your patients that you are so successful?"

"Prescribe," said he, "just what my colleagues prescribe; it is not my prescription, *it is the way I give it*, that effects the cure."

"The way you give it; what do you mean?"

"I mean," he replied, "that as I give the prescription, I say to the patient, '*Now!* you will take this medicine, and after you have taken it, you will have *one* attack and no more, *mark, no more,*' and they don't. They go away firmly convinced that they are to have but one more attack, and they have but one."

No doubt this was a remarkable instance of will power. But it illustrates the principle on which some at any rate of the cures claimed by Christian Science are effected. They are due to suggestion, or shall we say hypnotism, the power of one mind over another.

But when full allowance has been made for these considerations, is this the whole account of the matter? I cannot think so. I believe there is something more.

I believe that the great reason for the success of Christian Science is to be found in the fact that *there is a spiritual power behind it*. That there is a power is undeniable, that that power is not of God we have conclusively shown, for the teaching of Christian Science subverts the very foundations of the Christian faith. Then what power is it? It is sometimes urged that these cures of which we have been speaking are enough to demonstrate its Christian origin, but apart altogether from the considerations that have just been mentioned, such a contention proves too much. By the same argument it would be possible to prove the truth of Hinduism, of Buddhism, of Roman Catholicism, and of almost any

and every other form of error on the face of the earth to-day. Are those who use this argument aware that similar cures to those of Christian Science are wrought to-day at idol temples in India, China, Africa, and elsewhere? How do they account for them?

Are they aware that on the authority of no less a person than Dr. Moll of Berlin, from 50 to 60 patients are sent every year to Lourdes, as a last resource, from the great hospital of Saltpetriere at Paris, and that some of these sufferers are undoubtedly cured?\*

The fact is there is a power which men ignore, but which is none the less real on that account, behind all these false religions.

"Æsculapius," says Julian the Apostate, "often healed me, telling me of remedies" (S. Cyril, adv. Jul., viii., p. 234). The views of this pagan Emperor, it may be remarked, coincide with Mrs. Eddy's on other subjects, e.g., that the God of the Jews was a local national God "like those of other peoples, far inferior to the supreme God" (Cyril iv., pp. 115, 116, 141, 148, etc.); also, as might be expected, in denying the Godhead of our Lord Jesus Christ, but it is impossible to pursue the parallel further.

Whence come the glamour, the fascination, the interest which Christian Science possesses for so many, and how comes it that this system of healing is blended with a religious creed? and *mark what sort of a religion it is that is advocated*—it is the religion of

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\* See "Unconscious Mind" (p. 387)—"Remarkable Eye Case from Lourdes."



human nature—there is no repentance needed,\* no sorrow for sin for there is no sin to be sorry for, there is no regeneration needed, for there is no ruin—man has “a deific nature” already, according to Mrs. Eddy. There is no propitiation needed—no blood needed. There is no cross to cling to, and there is no cross to take up. Man is perfect already, if he did but know it. Notice yet again. *This system is a travesty of the deeper truths of Christianity*, and this shows its diabolic origin. Is it not true that through redemption man is to be a “partaker of the Divine nature” (2 Pet. i. 4), is it not true that “through the exceeding great and precious promises he is to escape the corruption that is in the world through lust,” is it not true that so far and so long as he abides in Christ, and Christ in him, he is freed from sin (1 Jno. iii. 4-9)? Is it not true that he is to meet his difficulties as a conqueror and to “go back to an overcome world”—the little world in which he lives, and moves, and has his being day to day?

And what does Christian Science propose? It proposes to secure counterfeits of all these blessings without the need of Christ at all. “Conversion,” said a Christian Scientist to a member of my Church lately, “is not necessary”—of course it is not if Mrs. Eddy’s doctrines are true. Man is already one with God. He does not need to become so. This is enough to show why it is

\**i.e.*, no evangelical repentance, for with a strange inconsistency repentance is sometimes insisted on, though sin is an illusion.

that Christian Science succeeds! *It succeeds because it is "The triumph of egoism,"* it is the glorification of man, it is the exaltation of self, *it substitutes faith in yourself for faith in the living God.* Its motto, as one of its votaries wrote in the fly-leaf of the copy of "Science and Health," now in my possession, is "To be loyal to the Royal in myself." That is its doctrine, but its speech bewrayeth it. "Ye shall be as gods," said the tempter, and he is saying the same to-day.

It is time to bring these remarks to a close. I have said little of the moral effects of this system, of its cruelty to little children who are told their childish pains and aches are all delusions, of its sinister influence on married life, of its bearing on "malicious animal magnetism," which recalls the ancient terrors of witchcraft. Upon these last two points, however, a word must be added: I would ask any enquirer as to the tendencies of "Christian Science" to read the account of Mrs. Eddy's dealings with Mrs. Woodbury in the 23rd chapter of "The Life of Mary Baker Eddy, and the history of Christian Science," by Georgine Milmine (Hodder and Stoughton, 1909). It will tell them better than any detailed account that I can offer here of the war that "Christian Science" is waging against the Holy estate of Matrimony. To use the words of Dr. Haldeman in his "Christian Science in the light of Holy Scripture," "Let it be remembered, no matter what language it may use, 'Christian

Science' stands for the final abolition of marriage amongst mortals" (page 296). As to the resuscitation of witchcraft, "It has been," writes Mr. F. W. Peabody, "a regular part of the teaching of that bogus institution the Massachusetts Metaphysical College, of which Mrs. Eddy was President, that malicious minds are to-day causing sickness, death, and disaster to Christian Scientists and their families" (see "The Religio-Medical Masquerade," by F. W. Peabody, p. 173). The further statements of Mr. Peabody in the concluding chapter of his book (entitled, "Christian Science Witchcraft") furnish overwhelming evidence of the extent to which this extraordinary practice of malicious mental treatment was carried in Christian Science circles in America.

I cannot pursue the subject further, but I hope I have written enough to warn true Christians at any rate—for I do not doubt there are some such entangled in this snare—to awake to their danger before it is too late. You ask, "Does not Christianity heal the sick?" It does, and to treat the subjects of the gifts of healing which have never been wholly withdrawn from the Church (witness the story of Dorothea Trudel and many others) adequately, would require a separate treatise. But let it be remembered that the first object of Christianity is to heal, not the body, but the soul. Beware of seeking the welfare of the one at the expense of the other.

Put first things first. Above all be filled with the Spirit and



then devices of the enemy will lose their power to charm. "Flies," said Mr. Spurgeon, "have never been known to settle on a *red-hot plate*," and Satan's seductive arts will disappear before a soul aflame for God.

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AMEN.

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